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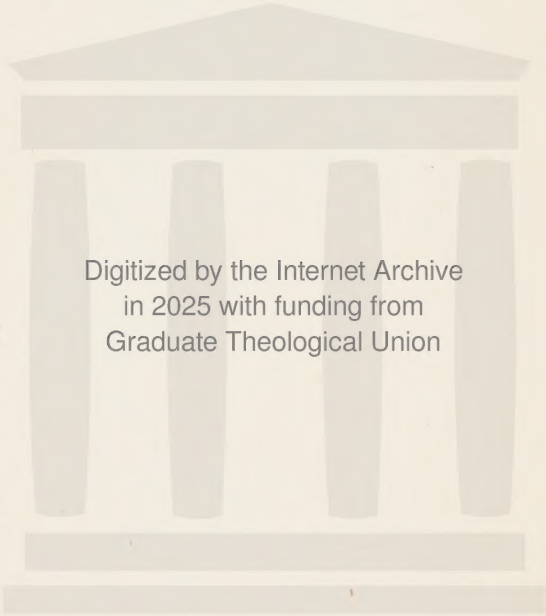
Issued by
The Publications Committee
of the Council

1906



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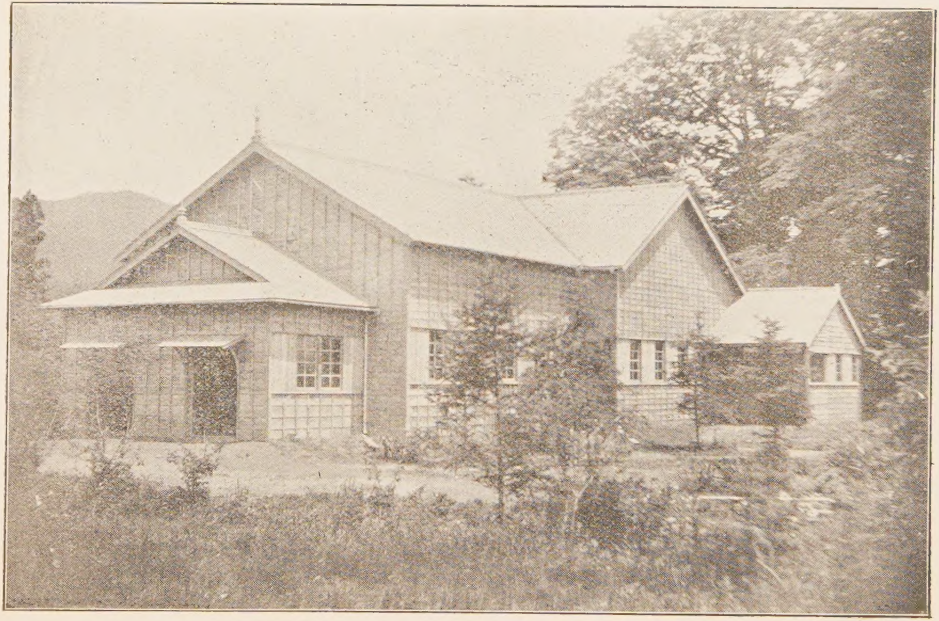


Union Church, Karuizawa. Rebuilt 1906.

TWENTY-NINTH ANNUAL REPORT OF THE COUNCIL OF MISSIONS

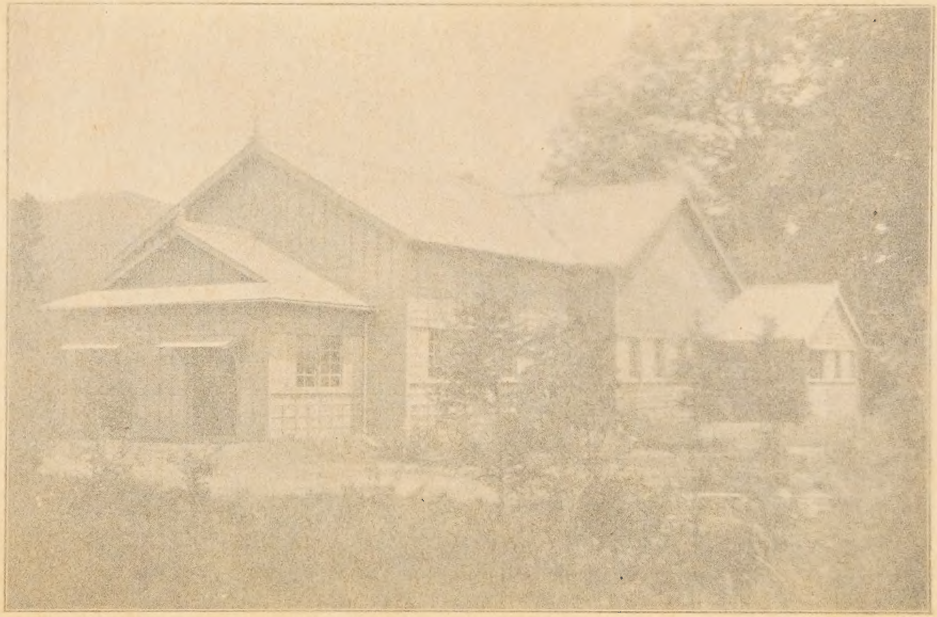
CO-OPERATING WITH THE

CHURCH OF CHRIST IN JAPAN

ISSUED BY THE PUBLICATIONS COMMITTEE

OF THE COUNCIL

1906



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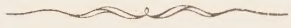

ISSUED BY THE PUBLICATIONS COMMITTEE

OF THE COUNCIL

1906

Kaneko Memorial Press
Industrial Home
of
North Japan College
Sendai, Japan

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CONTENTS

		Page
I.	PROCEEDINGS OF THE COUNCIL .	30
II.	GENERAL REPORT OF THE WORK OF THE YEAR	31-83
III.	STATISTICAL TABLES . . .	84
IV.	ROLL OF THE COUNCIL . . .	95

INDUSTRIAL CONDITIONS IN JAPAN

A CHALLENGE AND AN OPPORTUNITY

J. MERLE DAVIS
YOUNG MEN'S CHRISTIAN ASSOCIATION
TOKYO

INDUSTRIAL CONDITIONS IN JAPAN.

A CHALLENGE AND AN OPPORTUNITY.

INTRODUCTION.

Industrialism in Japan is following the development of modern industrial history the world over.

The arguments used by John Bright, Baron von Stein and Cavour in the early decades of the last century, to awaken their governments to the paramount need of transforming their respective nations from the agricultural to the industrial basis, have, since the middle of the Meiji era, taken a commanding place in the councils of Japanese statesmen. Since her victorious wars with China and Russia and the opening of new and immense markets to her, Japan has been passing through a similar transformation. Although still an agricultural nation, she has successfully changed the emphasis of her development from agriculture to industry and commerce. What has taken the great Western powers from seventy-five to one hundred years to bring about, Japan has accomplished within the memory of her young men.

However, the very success and phenomenal speed with which she has turned the life currents of her people has brought upon herself yet more intensive and acute problems than those attending the growth of industrialism among her sister nations of the West.

City Growth. As in Europe and America, so also in Japan, the dominant characteristic of the history of industrialism has been the trend of population from country districts to the cities. The city is the sphere of modern industry and its rapid growth has been revolutionary in its effect upon society.

In studying the development of the five largest industrial cities in Japan we find that between 1880 and 1916 the population of Tokyo grew from 857,780 to 2,225,000, and today greater Tokyo with its compactly built adjacent suburbs passes the three million mark. In the same period Osaka's population increased from 500,000 to 1,500,000;

that of Nagoya from 200,000 to 450,000 ; Yokohama from 100,000 to 430,000, and Kobe from 100,000 to 450,000.

In comparing the growth of Japan's population as a whole with that of these five industrial centers, we find that these cities have increased thirteen times as rapidly in point of population as the whole nation. (325% and 25%)

Suburban Expansion.

Tokyo's suburban development during a period of thirteen years, 1903 to 1916, reveals still more striking figures. During this period the growth of the official city was 29%, but the ratio of growth of its industrial suburbs, built in a compact circle around three sides of the city, reached the phenomenal mark of 415%. Certain industrial suburbs like Kameido and Oji have jumped in population from 5,239 to 35,000 and from 12,000 to 40,000 in these thirteen years. The expansion of the industrial centers in Japan is comparable only to the experience of some western cities in North America. Extensive areas, which ten years ago were planted to rice and vegetables or were swept by the tides, have been reclaimed and are now built up in solid blocks of factories and tenements. Property values in the same period have kept pace with the general trend and in many sections have appreciated by 500 and 1,000%. These cities are becoming focal points in the metamorphosis of the nation from the feudal, agricultural stage to the regime of iron and electricity, steel and steam.

JAPAN'S INDUSTRIAL FUTURE.

Industry and Commerce.

In 1883, there were 125 modern factories in Japan ; today there are over twenty-five thousand. Thirty-three years ago fifteen thousand hands were employed; today, fully two million people are gaining a livelihood in mills and factories.

The nation's foreign trade has also kept stride with this fabulous growth. In 1880, Japan's imports and exports combined amounted to only 63,021 *yen* during twelve months.

The total foreign trade returns for 1916 pass the enormous figure of one billion eight hundred million *yen*.*

Though partly attributable to the new markets opened to Japan by the European war, during the last two years

*A coin equivalent to about fifty cents in U. S. currency.

and a half, this amazing expansion is neither accidental nor temporary.

A Life and Death Question.

Placed in relation to the continent of Asia much as England is placed on the edge of Europe, Japan occupies a position of marvellous commercial advantage. She can move her products in her own ships, at preferential rates to any part of the huge China coast and far into the interior by means of China's waterways. Having neither extensive mines nor a surplus of other natural resources, she early found in her contact with the nations that to keep an even balance of trade she must vastly increase her power of industrial production. Farther and farther has she been drawn into the race for industrial supremacy, until today her system is nation-wide and in conjunction with her merchant marine is placing Japan-made goods in every part of the civilized world. There is no question but that the future of the Empire as a world power of the first class depends upon her ability to hold and to increase the markets that she has won. Japan has entered upon a path in which she cannot turn back; for her the question of industrial expansion is not academic but a life and death question. From this standpoint it is not upon the shoulders of her politicians, her scholars or her business men that the brunt of the nation's struggle is being borne, but upon the shoulders of her factory people. These modern toilers form the keystone in the arch of the national body politic. Thus, far from being a limitless and valueless field for exploitation, these working classes constitute a vast national asset, the conservation and uplift of which are of incomparable importance to the Empire.

SERIOUS ASPECTS OF THE INDUSTRIAL SITUATION.

With this as a starting point let us notice certain serious aspects of the industrial situation in this country.

From the Old Order Into the New.

Modern Japan with its wonderful leap from feudalism into the twentieth century is the Japan of cities. The country and village life is comparatively little changed. There is a wide gulf between the life and environment of the peasant or small villager and the denizen of a great port or commercial center.

The 400,000 and upwards of country workers who pour each year into the great cities, suddenly awake over-

night to a new world. At one stroke the old restraints: religious, moral, social and political are removed and the incentives which have hitherto steadied and moulded the man from the small village are weakened. He now finds himself unattached in a social order different in kind from anything in his own experience, a social order where iron and steam and electricity are the dominating forces and where capital and greed hold the whip hand. He must merge himself with this mighty, materialistic engine of production or be crushed by it.

Men Versus Machines.

The feudalism from which Japan is only removed by the space of sixty years was poorly equipped to prepare society for the kaleidoscopic change. In the old regime the feudal lord had responsibility for the employment and general welfare of his vassal, in return for stipulated military and civil service rendered. Under the agricultural order, where the population was scattered over the land, such adjustments were well adapted to social needs. But with the breakup of the feudal system and the transition to industrialism came a dissolving of social and political ties and the concentrating of masses of rural population in the big cities under conditions which spelled social and economic demoralization. In such transition periods a nation's social liabilities usually are in excess of its social assets. The great cities, already burdened with their own poor and harassed by complex civic problems are not able with their established social forces to assimilate or care for the new comers.

The Time Factor Needed.

Time is needed for necessary adjustments: to allow the immigrant from the rural district to find himself socially and economically. Time is needed to educate the upper classes to the real condition and needs of this new element which has invaded their gates; an element to which they are unaccustomed and for which they feel little interest and no responsibility. Time is needed to arouse the public conscience, to enable men to see the connection between the uplift and conservation of this class and the permanence of the industrial power of the nation. Time, also, is required to convince factory owners and capitalists that men, as well as horses, respond to human treatment and that there is a direct connection between the care of the human machine and its working output.

Physical Deterioration.

From the physical standpoint, there is a steady process of deterioration going on. Most of the workers come from the health-giving air and surroundings of country and mountain life, a life of physical freedom and development. In the city they find bad air in homes and factories; food poorly cooked and of inferior quality; low, damp floors in houses situated on flats which are flooded with every heavy storm; sanitary conditions which breed contagion and dangerous sickness; long hours of work; standing from twelve to sixteen hours at high powered machines; unhygienic factory conditions, with dust and chemicals ladening the air; overcrowding of dormitories; night work for women and girls; child labor, with the stunting of growth. The approximately half million workers recruited annually from the best blood of the country is like a pure mountain stream polluting itself as it pours into the stagnant waters of the swamp. It is a stream, however, which flows only in one direction, for the backward ebb of the tide is small.

The Heavy Toll of Women and Children.

Though serious enough for all classes of workers, it is in its bearing upon female and child labor that there is greatest cause for national alarm. A medical authority, after a full investigation of female labor conditions, says: "Female workers in Japanese factories number 500,000, of whom 300,000 are under twenty years of age. Out of this army, 400,000 are engaged in the spinning, weaving and dyeing industries. Seventy percent of these women live in factory quarters, which means a sort of confinement. Work in the raw silk factories lasts from thirteen to fourteen hours a day on the average, and that in weaving mills, fourteen to sixteen hours. It is not surprising that the health of these girls is seriously injured by such conditions. In the spinning mills the women are put to night work every other week. This affects the workers' health so severely that at the end of a week they lose considerable weight. Though this loss is partly recovered during the next week on the day shift, the night work ultimately wrecks the health of the workers. Few can stand the strain for more than one year, when death, sickness or desertion is the outcome. Thus eighty percent leave the mills every year through various causes, their places being immediately taken by

new hands.....The women on the day and night shifts are obliged to share the same bed, which is neither aired nor dusted, and never exposed to the sun, since as soon as one leaves it another takes her place; consequently consumption and other epidemics take a terrible toll of the workers. The number of women recruited as factory workers each year reaches 200,000 but of these 120,000 do not return to the parental roof. Either they become birds of passage, moving from one factory to another, or go as maids in dubious tea houses or as illicit prostitutes. Among the 80,000 who return home, 13,000 are found to be sick, 25 percent having contracted consumption." (The Japan Chronicle, March, 1914)

Japanese workers among the industrial classes speak of the close relation between the high infant mortality among workers and the impossibility of the mothers to nurse their babies; of the prevalence of organic ailments and misplacements among the factory girls and their later incapacity for normal motherhood.

It should be stated, however, that the excessively long hours of consecutive standing at looms, rather than the aggregate amount of labor performed is responsible for the above conditions. Workers in Japan move at a less intense pace with a proportionately smaller output than their fellow toilers in the West.

Moral Disintegration.

The moral and spiritual influence of the city industrial quarters are, if possible, even worse than the physical evils and are closely connected with them. Bad housing conditions lead to moral as well as physical degeneration. A study of the homes of eleven hundred households among the very poor of Honjo Ward in Tokyo, reveals the fact that 33.9% are living in homes whose total area consists of between one and three mats, and that 66.4% are living in homes of four and one half mats* or less. The average family consists of five persons, but in very many cases two or more families occupy the same room. In addition, many laborers board in such homes and sleep indiscriminately with the family.

The moral conditions of the dormitories for girl workers in some factories, especially certain spinning mills, are extremely bad. Unscrupulous overseers and wardens,

*A mat, 3 by 6 ft. in size, is the unit of measurement in a Japanese home.

in some cases, are known to hold girls in virtual moral slavery. One expert in factory conditions states that it is not uncommon for one-half of the girls employed in certain mills to lose their virtue within a year after entering the mill.

Long working hours and extreme fatigue induce unhealthful excitement and vicious pleasures. After working, the laborer finds it easy to spend his spare time in heavy drinking, gambling and in other forms of vice. The "*Kitchin Yado*" or cheap workingmen's boarding house in which thousands throng, give little else but bestial or degrading amusements for their inmates. The wretched women of the neighborhood are on hand to sell themselves for five *sen** or more, while gambling and deep drinking, with venereal diseases, take a terrible toll of the stalwart workers of the district. The "*Yose*"† and the sensational moving picture show are the only possible variations to the above program.

Religion Left Behind.

When the worker leaves his village, the influence of the local ancestral shrine which he has been trained to reverence is cut off; the local festivals and customs, and the gods of his trade or guild are left behind, and as a rule no new religious ties are substituted. The world which he now enters is one whose gods are steam and electricity, whose religion is materialism, and whose shrines shelter untold power and wealth. The country lad now begins the uneven contest of matching his vitality against the tireless machine which he tends; he becomes a mere atom in a universe where selfishness and privilege and capital predominate.

The Passing of Home Industries.

The industrial life of the nation is also passing through the strain of transition from the system of home industries to high-powered factories where hands are counted by the thousand. Not only is this disintegrating the life of the home, but it is stunting the individual capacity of the workman and limiting his power of development. He no longer works by hand under the direct supervision of a master artisan with the hope of ultimately attaining an independent position as a master himself, but he tends a machine, ceaselessly performing a few mechanical movements. In addition to

* A Copper coin equitalent to half a cent. One hundredth part of a *yen*.
† A professional story teller.

limiting development in his trade, this kind of labor has a benumbing effect on body, mind and soul. Unless this is offset by some counteracting physical, social and intellectual stimulus, the deterioration is rapid and sure. Only a few factories are providing supplementary stimulus and training to their employees.

Model Mills. The best spinning mills in Japan, notably those of the Fuji and Kanegafuchi Companies, plan on a generous scale for the welfare of their operatives. Recreation halls, educational and recreative entertainments, hygienic arrangements for bath, rest and lunch rooms and a strict supervision of the girls' health and conduct is maintained. But such model mills are so rare as to throw into darker contrast the very large majority in which there is as yet no semblance of reform. These model mills are the only ones which are shown to foreign students of industry and thus the favorable impression of factory conditions in Japan carried away by some foreign investigators is explained. The worst conditions prevail in the smaller factories and in the mills of the secondary cities and towns, which are comparatively remote from centers of modern reform and free from the liability of inspection. It is well known that only certain mills ever open their doors to foreign visitors, and these, as a rule, are those in which conditions are creditable.

Shifting of Labor. The frequent breakdown of health, the cancellation of contracts and the hard conditions under which the work is performed result in a continual shifting or "turning over" of labor, such as would be considered ruinous in Western factories. It also produces the conspicuous absence of a large group of highly skilled labor. In fact, a definite policy of thwarting any effort of the workmen to become too versed in skilled processes may be seen in some factories in the periodic shifting of men from department to department.

The Daily Wage. Though differing in various parts of the country and varying according to the nature of the work and the kind of contract entered upon, fifty *sen* may be taken as the base line daily wage for rough, unskilled male labor, and thirty *sen* for female labor. While there are thousands working for less than these prices a majority of workers receive somewhat more. Skilled artisans receive as high

as 1.00 *yen* or 1.50 *yen* per day. As a rule modern factories pay comparatively high wages, which inducement is one secret of the success of the factory agents in recruiting girls for the mills.

A Limited Ballot.

From the standpoint of political and social rights, the Japanese laborer is in a helpless and almost hopeless condition. He is utterly without power to control the conditions under which he must work and live. All laborers are automatically excluded from the franchise. They must accept the decisions of their employers relating to hours, safety devices, health provisions, wages and other details of their work.

In January, 1917, the number of electors for the Lower House of Parliament was announced as 1,467,708. Of this number, amounting to but 7½% of the men of the nation, about 10% or 153,768 voters, live in the cities of the Empire. It may thus be seen that the popular vote, meager at it is, is overwhelmingly in the hands of the country land owner, while the great municipalities, increasing out of all proportion to the country districts, are comparatively a small factor in determining national laws.

The working man has no chance to form or influence public opinion regarding conditions of industry in his country. His lack of education, his isolation from the world of letters and culture, his inability to unite with his fellows, and the difficulty of rising from the ranks give him no access to the public ear or the public conscience. Unless some champion of his rights appears from the privileged classes his lot is indeed pitiful.

Increased cost of living and taxes bear most heavily upon this class of society. The Tokyo municipality recently increased the cost of the workingmen's return trip on the city tram lines from five to seven *sen*, at the same time reducing the hours during which this special rate was available. This ruling imposed a heavy burden on thousands of workers, since it is a virtual cut in wages and necessitates either walking to their work, or in many cases, the taking of the tram an hour earlier than usual in order to avail themselves of the reduced fare. This is an instance of many of the privations which the worker has to bear in silence. The modern industrial worker in Japan is as helpless to better his lot as the machine which he operates, though the machine has this advantage,—that when

broken or out of order it may be overhauled and repaired, while the human machine, when rendered inefficient through accident, disease or overwork is "scrapped" at once, and goes down and out to add to the nation's unemployed, pauper or criminal class.

Bottled Steam.

An added factor in the situation which, like a match set to powder may furnish the occasion of industrial and social explosion, is the factor of education. Were the Japanese laborer illiterate and unintelligent there would be little danger in his systematic exploitation by the privileged classes. But what are the facts? The great majority of these people are possessed, in whole or in part, of a *Sho Gakko** education. 83.9% of the heads of 1100 households of the "*Hinmin*," or very poor of Honjo Ward, Tokyo, can read and write. Over 90% of their children are, for longer or shorter periods, in school. The sources of national and world progress and knowledge are open to these workers. They not only read the newspapers and magazines, but are able to think and discuss the public and social issues of the day. The Government is supplying in its thorough educational system the means by which the masses are having their eyes opened to the heavy conditions and inequalities imposed upon them through lack of adequate industrial regulation and social remedial agencies. This state of society cannot last indefinitely without a great awakening. The workers of the nation will not permanently be content to create the nation's wealth and power without receiving a larger share of opportunity and the benefits of civilization. Intelligence without opportunity, in the case of men, is like the generating of steam in a sealed flask—a dangerous experiment.

THE NATIONAL FACTORY LAW.

The year 1911 saw the enactment of the first national factory law in Japan, but such was the opposition to its provisions that it was not put in force until September 1st, 1916. Its main provisions deal with labor conditions among woman and children.

1. Children under twelve years of age cannot be employed.

2. The employment of children under fifteen and

* Primary School.

women for more than twelve hours a day is prohibited.

3. Employment of children under fifteen and women between the hours of ten in the evening and four in the morning is prohibited.

4. At least two holidays a month shall be allowed women and children workers: four holidays for those employed alternately on day and night work.

5. At least thirty minutes of rest within the first six hours of work and sixty minutes if working in excess of ten hours must be allowed.

6. Operatives shall not work more than ten consecutive nights.

7. Women and children are not to engage in dangerous work or to be employed where poisonous gases or other injurious substances are manufactured or generated.

A Law with a String to it.

The above regulations, meager as they are, would prove a real relief to the industrial situation, were it not for the sweeping exceptions which neutralize the effect of all but the last two clauses. These exceptions expressly state that the administrative authorities or a competent minister of state may under certain circumstances exempt factories from the operation of the law: allow children under twelve already working to continue to do so; allow women and children to work up to fourteen hours a day; allow night work and the suspension of holidays. Finally, the actual enforcement of any of these provisions, may on special application be suspended for periods ranging from five to fifteen years from the date of the promulgation of the Factory Law. Thus effectively have the great capitalists and employers planned to safeguard their own personal interests by postponing the evil day of reform until fortunes have accrued under the old system.

Since the factory law applies only to factories employing 15 hands or above, we find that the great army of workers in small factories below this limit must continue to labor under the old conditions without relief. One immediate effect of the law has been the scattering of the hands of moderate sized mills into groups of less than 15 operatives in order to escape the application of the law.

Relief funds are required to be maintained by factories, making available to the employee or his family a compensation amounting to 170 times the daily wage in case

of complete disability or death, and the equivalent of a month's wages in case of slight injury. Factory inspectors are employed under appointment of local governments, while a Factory Bureau for the supervison of the law's operation is established under the Department of Agriculture and Commerce.

PRESENT REMEDIAL AGENCIES

Labor Unions. Labor Unions in Japan are conspicious by their absence. The *Yuai Kwai*, "Laborer's Friendly Society," is the only adequate Japanese organization that is trying to improve the welfare of workingmen. Founded five years ago, this society has a membership of over 30,000, half of which is in Tokyo. For a monthly fee of 10 *sen* members receive free legal and medical advice, hear lectures on social and personal hygiene, domestic economy, etc. secure participation in a cooperative supply union, and through the founder and leader, Mr. B. Suzuki, a graduate of the Imperial University, have a chance to reach the public ear with their grievances. An extensive system of lectures and entertainments is carried on for members.

Social Settlements. The Social Settlement is almost as rare as the labor union. However, at least three real social settlements exist. The Okayama "*Hakuai Kwai*" was founded in 1891 by Miss Alice P. Adams of the American Board Mission, for the uplift and evangelization of the lowest industrial classes of that city and is the PIONEER SETTLEMENT IN JAPAN. It operates in addition to a Sunday School, Church Services and Bible Classes, a women's club, a primary school, sewing school with day and evening classes, a day nursery for children of working mothers and a dispensary, treating 80 cases a day. This work enjoys the support of the municipal and provincial governments as well as that of the local citizens, and is practically self-supporting. Miss Adams' work is proof that a Christian Social Settlement may become an indigenous and regenerative force in a Japanese city.

The "*Yurin En*" or "House of the Friendly Neighbor" is the outgrowth of a neighborhood welfare work for children opened seven years ago by Mr. and Mrs. Hyozo Omori in Yodobashi, a suburb of Tokyo. Upon her husband's death, Mrs. Omori, who is an American, extended the work

to include various settlement features, and in November opened the present attractive House. The "*Yurin En*" now includes kindergarten, various boys and girls clubs, sewing classes, neighberhood lectures, concerts, etc.

The Young Women's Christian Association of Tokyo has for three years conducted a useful neighborhood work for a needy district in Koishikawa Ward.

INSTITUTIONAL CHURCH WORK is at present very undeveloped. By far the most complete and best equipped is the Baptist Misaki Tabernacle work in Kanda, Tokyo, opened last year by Rev. William Axling. This is a model plant, with activities occupying practically every hour of every day. The voluntary cooperation of the members of the Church in these practical activities is an important feature of the plan.

Work For Factory Girls.

Several of the Protestant missions conduct work for factory girls, notably the German Evangelical Association and the Canadian Methodists in Tokyo, the Church Missionary Society in Osaka and the American Board in Matsuyama. This type of work consists of a home or hostel close to the factory quarters, meetings held for the employees of the factory and general neighborhood work for the families of the district.

The Salvation Army

Through its slum corps the Salvation Army is doing a valuable work in the large cities for the destitute, sick, profligate and unemployed. Its sick visitation, dispensaries, hospitals, employment bureaus and rescue homes are doing efficient and wide-spread salvage work for the wreckage of society.

CONCLUSIONS.

New Wine in New Bottles.

We are impelled to one conclusion: adequate advances in this field will necessitate certain radical departures from accepted methods of missionary work. To limit ourselves to methods of work which grew out of conditions that have largely passed, and to shut our eyes to the needs of the new order of society that has sprung up around us would be unworthy of the Master in whose name we are working.

We believe that no community can be said to be adequately occupied by its Christian forces until every

possible point of contact has been made with the life of the community; that to limit the word: "occupation," to the preaching or teaching of the Gospel when there is a multitude of helpful and legitimate ways in which the Christian Spirit can be interpreted to a community by a church or pastor is to lose the social significance of Christ's life and message.

A Japanese social worker in an industrial suburb of Tokyo who rises each morning in the year at 4 : 30, to get ready for the day nursery and kindergarten children of working parents, who arrive at his home at 5 : 30, and many of whom stay till 8 P.M., in speaking of the one Christian church of the suburb said: "Why does not that pastor, with a large house, a church, a fine playground and a good salary, utilize such unusual facilities for gathering the needy children of the neighborhood and training them for usefulness? It would give him an influence and points of contact in this community which two sermons a week and a Sunday School alone can never get for him or his church."

This man has put his finger on a weak spot of the Christian Church of Japan. The 2000 churches of the Empire could become 2000 centers of community betterment as well as of personal evangelism if their pastors caught the possibilities of the marvellous opportunity going to waste around them. We believe that until the Christian churches of Japan reach out to touch their communities in the many-sided activities which are the natural expression of the Spirit of Christ, Japan will not be regenerated because Japan will not understand the real meaning of Christianity.

The institutional church, the social settlement, the dormitory, the night school, kindergarten, the day nursery, boys and girls clubs, the adult entertainment, the outdoor playground and the dispensary are methods which have vital power to interpret the spirit of Christianity in ways which will be understood by all, and which will break up much hard ground and prepare it for the seed-sowing of direct evangelism.

Solving the Problem.

We would like to suggest several possible first steps toward a solution of the problem:

First: Let us begin to acquaint ourselves with the outstanding social, moral and economic conditions of our

city and especially of the neighborhood in which we live.

Second: Make a real study of the forms of social welfare already being carried on in our city.

Third: A Council of Occupation and Survey should be formed for each of the large cities and its suburbs which should be studying the problem of the occupation of the city and the question of entering new fields and forms of work for special classes and districts. To this council all missions and individuals should refer their plans for expansion and the opening of specialized or new work, thus avoiding overlapping and applying energy where not needed.

Fourth: Courses in Civics and Philanthropy, in charities and the practical theory of social work should be included in the curricula of Theological and Mission Schools. Furthermore, the Christian Movement in Japan should look to the founding in the near future of a School of Civics and Philanthropy to equip specialists for this field.

Fifth: A Social Work Specialist should eventually be appointed by the Missions in cooperation, to have charge of the field of Christian Social Welfare and to cooperate with all secular activities of a similar nature. Such a specialist would have the combined backing of the principal missions represented in the Empire.

Sixth: The Japanese Churches Should Be Stimulated in every possible way to enter this field, and to take up the serious study of the amelioration of their own social conditions. Large churches should not be content without their own settlements or institutional branches located in the neediest districts.

Seventh: We recommend an earnest consideration of a more Economical Use of the Invested Capital of Churches. From the standpoint of business efficiency and of performing the largest service to the community, it is a serious matter to tie up hundreds of thousands of *yen* in land and buildings which are used but one or two days in the week, when they could be made to yield excellent returns on the seven day per week basis.

Eighth: A systematic Education of a Japanese Lay Constituency for the support of all forms of social welfare work should be begun. The upper classes of society should be stimulated to give of their time and money for the practical carrying on of this work. The better class members of churches could be introduced to

slum and welfare work in ways to stimulate their intelligence, sympathy and efficiency as practical Christians. Japanese society as a whole could be humanized and brought to something of an understanding of its own ills and to a determination to cure them, and could obtain, as well, a knowledge of what methods to employ.

Labor and the Church.

From the standpoint of Christian statesmanship, the importance of this uncultivated field is overwhelming. Quite apart from the value of the individuals saved is the need of the Church during its formative period to occupy this field in force, for only thus can it give its largest service to the nation. The experience of the Church in the West in relation to the employed classes need not and should not be repeated in the Far East. In America, in England and on the continent of Europe, through the inadequate occupation of the industrial field by the Christian forces in its early stages of development, there has grown a deep and almost unpassable gulf between the laboring man and the Church of Christ. The impression is strong among the working classes that the Church is the property and the privilege of invested capital and of the employer; that Christianity as expressed in the great city churches and their varied institutions has little to do with the man who works. A part of the American Church awoke a generation ago to the danger of the situation and has worked heroically to overcome its handicap. But the damage has been done and it has not only, in a large measure, put the workingman out of reach of organized Christianity, but has helped to widen the breach and embitter the warfare between labor and capital. Socialism and not Christianity is swaying the working classes of the world today.

The Cross or the Sword.

The Industrial World in Japan is still in its infancy; habits are forming; a point of view is coming; tendencies are in the making, but no one of these is yet fixed. If the Japanese Christian Church is fully awake to its opportunity and responsibility, it may yet step into the arena as the champion of the workingman and become a potent, leavening factor in the industrial situation in Japan, helping to solve the inevitable problems which must arise between labor and capital, by the emblem of the Cross instead of the Sword.